

Adam's Bay Mission & Co. 1841

STATEMENT

OF THE

ORIGIN, CONDITION, AND PROSPECTS,

OF THE

GERMAN MISSION

TO THE

ABORIGINES AT MORETON BAY,

CONDUCTED UNDER THE AUSPICES OF THE

PRESBYTERIAN CHURCH IN NEW SOUTH WALES:

BY

THE REV. CHRISTOPHER EIPPER,

MISSIONARY.

SYDNEY:

PRINTED BY JAMES READING,

KING-STREET, EAST.

1841.



STATEMENT, &c.

THE Mission to the Aborigines at Moreton Bay was projected and undertaken in the year 1837, at the instance of the Rev. Dr. Lang, who, when in England in that year, obtained assistance for the establishment of the mission from Her Majesty's Government and was enabled to secure the services of a corps of Missionaries—both clerical and lay-assistant—from the continent of Europe, who, with one or two exceptions, had been trained up for missionary labour under the superintendence of that truly apostolic man, the Rev. Johannes Gossner, of Berlin, in Prussia. These missionaries—to the number of twenty altogether—embarked at Greenock in the month of September, 1837, and arrived in the Colony in the year 1838; one of their number, Mr. Moritz Schneider, from Leipsic, who had studied medicine, in addition to a course of general education for missionary duties, having been removed from his earthly labours by typhus fever at the quarantine station, before the missionaries reached Sydney. A few of the missionaries arrived at Moreton Bay in April, and the remainder in June, 1838. Their present number and previous occupations are as follows:—

CLERICAL MISSIONARIES.

Rev. C. W. Schmidt, a regularly ordained Minister of the Prussian Church, educated at the Universities of Hallé and Berlin. Mrs. S.

Rev. C. Eipper, educated at the Missionary College, at Basle, in Switzerland, and ordained by the German and French Protestant Clergy in London.

Mrs. E. and two children.

ASSISTANT MISSIONARIES.

Peter Niqué, Mason and Bricklayer. Wife.

August Rodé, Cabinetmaker. Wife and three children.

Leopold Zillman, Blacksmith, Wife and two children.

Godfrey Hausmann, Farmer. Wife and two children.

William Hartenstein, Weaver. Wife.

Charles Theodore Franz, Tailor. Wife and two children.

Godfrey Wagner, Shoemaker.

August Olbrecht, Shoemaker. } Unmarried.

Ludwig Dóge, Gardener . . . }

The locality which this band of labourers have occupied is that of Moreton Bay, which, from its physical character, and from the number of natives residing in its neighbourhood, or occasionally visiting it, is peculiarly adapted for a Mission Station, and affords every desirable facility of intercourse with the civilized world; its distance from Sydney being only 480 miles. The climate, which is not subject to hot winds, is perhaps superior to that of Sydney. The country flattens towards the sea-coast, and affords a vast amount of land available for cultivation, especially along the banks of the Brisbane River. The penal settlement, called Brisbane Town, is situated on the left bank of that river, at a distance of about sixteen miles from its mouth. The Bay is reckoned to be from sixty to seventy miles across, over which a number of small islands are scattered, diversifying its aspect agreeably; some of them being covered with a soil fit for cultivation, while others exhibit only clumps of mangroves, or eucalyptus pine. Besides the Brisbane River, two or three others empty themselves into the Bay, of which, however, little is as yet known; the Brisbane River is navigable up to the settlement, and even still higher, but it is not accessible to large vessels, as a bar with only nine feet water on it crosses its entrance. The navigation of the Bay itself is obstructed in a similar way, as at its entrance at Amity Point a bar with fourteen feet water, and heavy breakers on it, very often presents a serious impediment to vessels either entering or going to sea; while the sand banks within it are constantly shifting, so as to render the assistance of a pilot absolutely necessary. A passage to the northward has, however, been discovered lately, and tried successfully by some vessels, both in and out. By that passage the abovementioned obstacles are avoided.

The Missionary Settlement is situated seven miles northward from Brisbane town, and about two miles north-west from Eagle farm, now a Government cattle station, but formerly an agricultural settlement and Female Factory. It is, from its situation, peculiarly adapted for missionary exertions, as it lies at the great thoroughfare of the Aborigines, when proceeding either from the north or south along the sea-coast, as well as of those coming from the interior; and it may safely be said, that nowhere are there so many natives met with together as at Moreton Bay, which makes it as important a locality for a mission, as it is in other respects a favourable one.

The number of the aborigines in the district is not easily ascertained, as the occasions are rare on which they assemble in great numbers. At fights, which have taken place in the neighbourhood of the settlement, and even of the missionary station, as many as from 200 to 300 have been present. They are subdivided into small tribes; each of which has a certain territory allotted to it, from which they generally derive their names. Each of these tribes may number from 50 to 60 souls. On the right bank of the river

are the Amity Point, Malúrbine, and Moppé's tribe, who number, together, about 200 ; on the left are, the Duke of York's tribe, the Pine-river natives, the Ningé Ningé, Umpie Boang, and Yun Monday tribes, which, including the mountain tribes in their neighbourhood, amount to about 400 souls. The tribes are distinguished from each other by the direction of the incisions which they make on their breasts and arms ; but the fishing tribes have, from their peculiar occupation, a fleshy protuberance on the wrist, to which they are often found referring to prevent their being confounded with other natives.

The Aborigines change their place of abode very often, sometimes from necessity, and sometimes from superstition or caprice. They seldom pitch far from the missionary station now, whenever they are in the neighbourhood at all. To remove from one place to another costs them little trouble, as they have only to fix three sticks in the form of a triangle in the ground, and to cover them with the bark of the tea-tree, of which the women have always to carry a quantity on their backs, as they might not fall in with any of these trees at a place otherwise eligible for their abode. Their hut, when complete, assumes the form of a bee-hive cut asunder in the middle, and is from three to four feet in width, and six in diameter ; the floor being covered with a piece of the same bark, upon which they lie down, in the only position which the shape of the hut will allow of, namely, with the body bent into a semi-circle. One family only occupy such a hut ; in the front of which a fire is always kept up for warmth, light, and cooking. Skins, and sometimes blankets, serve for their covering at night ; but in want of these they keep themselves warm, if necessary, by lying close together. Spears, shields, nets, water-utensils, and bags called *dilly*, are generally stuck or hung up on branches of trees around the hut, or, like the *waddies* and *womerams*, deposited in it ; but their most formidable weapon—a stone knife or blade of steel, carried about in the girdle, or in a small *dilly* under the arm—is scarcely ever laid aside. Their water-utensils are either made out of a peculiar kind of wood, and nearly in the shape of a three-cocked hat, or from the large leaf of a plant resembling the banana, with this difference, that the fibres run longitudinally, whilst those of the banana run transversely or across the leaf ; this leaf is gathered up at both ends, each end being made into a bundle, through which a stick is forced to serve as a handle. Some of these vessels will hold a gallon of water ; but generally they are not so large, and the smallest are used to collect honey. Their camps, although irregularly scattered over the ground, always show a distinction of the tribes, in the several groups of huts, which are fixed at some distance from each other.

The Aborigines derive their food both from the animal and vegetable

kingdoms ; of the former, almost every creature the bush affords is eaten, as kangaroos, opossums, snakes, lizards, birds, and even worms ; to which must be added the produce of the sea, fish and shellfish, seafowl and seahogs. All these articles undergo a certain course of preparation over the fire to singe the hair off, &c., sufficient, in their opinion, to make them eatable. Their cooking therefore resembles that of underdone meat ; but when hungry they will not disdain even raw flesh, and you may see them occasionally tearing asunder a small snake with their teeth, which a few minutes before had crossed their path. From the vegetable kingdom they derive, amongst other edibles, two roots, which constitute their chief food, and which it is the daily occupation of the women to dig out of the swamps ; the one is called *Bangwall*, the other *Imboon* ; the plants somewhat resemble the fern tree, but the imboon is more farinaceous than the bangwall. They are found in pieces of the size of a man's thumb. When the root is roasted on the fire and the black skin pulled off, it is not unpalatable ; but, to increase its relish, the good housewife has a smooth stone with which she pounds it into small cakes, and then hands them to the different members of her family, or to a guest if he should fancy the dish. It is a homely sight, when you proceed in a clear evening to a camp of the black natives, to behold them occupied in taking their frugal, or it may be even plenteous meal ; for they will just regulate their appetite by the scarcity or abundance of food at hand. As you approach you will hear a noise as of many small hammers ; but on coming close up to them, you find it is the busy wife or mother pounding cakes for the family. Every other eatable is then produced, according as the good luck of the day in fishing or in the chase, or from their labour otherwise, may have filled their dillies ; but however plentiful their repast may be, and however great the supply, no provision is made for the next day : what they are not able to eat is given away to such as have not been so fortunate in their exertions. Should any of the tribes on the sea coast have been so fortunate as to catch a sea-hog—called *youngun*—which sometimes is of the size of a young bullock, intelligence of the event is immediately sent along the coast to invite the neighbouring tribes to the banquet ; this lasts, between incessant eating and sleeping when quite gorged, two or three days, until the whole animal is consumed ; their gluttony then obliges them to change their place of encampment, and sometimes oftener than once, as their olfactory nerves seem to be very sensitive, notwithstanding their voracious appetites.

At certain seasons the fruit of certain trees, especially a nut called *bunya* *bunya*, of the size of a large walnut, and at other times wild honey, which is very plentiful in the mountains, serve them for food ; but as they are only the children of chance, they have plenty of food at one time, and grow quite fat upon it, while at other times they are half starving ; and then, in want of

any thing better between their teeth, they will chew and suck the cloth with which they have wiped their hands and caught up drops of honey, when revelling in this luxury. Since Europeans have cultivated the ground, and introduced grain and vegetables, they have become exceedingly fond of potatoes, maize, pumpkins, melons, &c. ; but they have never imitated their practice in raising a supply of food for themselves, by tilling the ground. They prefer robbing the gardens, if they can, to earning their bread by the sweat of their brow. Such as have mixed much with white men will eat any thing they see them eat. They find also great delight in smoking a pipe of tobacco, for which there has of late been a great demand, which has not, however, been complied with on the part of the Missionaries, who do not use any themselves.

More than half of their time every day is taken up in procuring their food ; and the fishing tribes often go out in the night, or at daybreak, to their occupation, for which they make up by sleeping in the day-time. If not engaged in procuring food, they employ themselves either in repairing their nets, sharpening their spears, carving their waddies, or making new ones ; or they will idle away their time in chatting, and other playful amusements. The women have to make their *dillies*, in which they carry their food and all their other property, from a kind of long stringy grass ; their twine, for various purposes, they twist on their knees from the inner bark of trees. Their nets are made of good twine, and are in no way inferior to any made by Europeans. The nights are, for the greater part of the year, taken up with dancing and singing warlike and other songs, accompanied with peculiar movements and gestures of the body ; one of the number beating time with two sticks, which lasts until eleven or twelve o'clock. But very often the camp is made the scene of strife and contention, which issues in blows with the waddies, and cuts with the stone-knives. The savage nature of the Aborigines, although in their intercourse with the whites they may be found harmless and even pleasing, is clearly evinced in their intercourse with each other, when they are excited by hatred, jealousy, or carnal passions.

At certain seasons the different tribes challenge each other to battle, of which they are eagerly fond, and on these occasions they contrive to be dressed in their best style. First, all the hairs over the body are singed off ; then a new coat of grease and charcoal is laid on, or red ochre instead ; and the plumage of parrots—long kept in reserve for the purpose—is stuck all over the body either in broad or narrow streaks, as far as it will go. The hair of the head, which is usually tied in a knot behind, is now loosened, and receives its due proportion of grease to make it pliant, when it is dressed to render it curly, with an instrument of bone. If they have no parrots' feathers to decorate their bodies with, they make upon their black shining skin longitudinal

streaks with red ochre or white clay, on the arms, body, and thighs. The nose and the cheekbones shine with grease and ochre. A thick white reed, stuck through the cartilage of the nose, finishes the demonlike appearance of these warriors, who are by this time full of spirits in anticipation of their wonderful achievements. Lastly, they wind their scarfs six or seven times round their waists, and fasten the stones-knives into them, eager to express the gestures of horror or despair which their enemies will make when attacked, or to imitate the howling by which they will be terrified.

Their weapons are the *spear*, which for battle is made very long, sometimes ten feet, and often provided with a barb; the *club*, or waddie, which is generally round, but often carved out into sharp edges; and the *womeram*. With these weapons the natives invest their young men at the age of from fourteen to sixteen years. This is done with certain ceremonies, reminding one of those practised on conferring knighthood in former times. These young men are then called *kippers*, and for the first time enjoy the privilege of taking an active part in the fight. These fights are, generally speaking, not fatal; it is evident they are rather of the nature of sports than real fights, although blood may occasionally flow, and the parties profess great enmity. If they were to be believed, you would conclude from their boasting speeches, when returning from one of these fights, that their enemies were all slain to a man. It is not regarded, however, as a matter of any moment, if any one, through his own want of skill, should receive a spear, and thereby lose his life; but such an event will draw after it a series of fights, through the instigation of the relatives of the deceased, who are always anxious to avenge his death either on his antagonist or on the whole tribe. They fight man to man, one or two dozen at a time on either side; each having two or three spears, and endeavouring to throw one of them at his antagonist, which the latter of course is anxious to evade, by springing from the ground. When the spear has fallen to the ground, he takes it up and throws it back at his adversary. The greatest interest is shown on such occasions on both sides, by old men, women, and children; and if the spears fall at some distance from the scene of action, the women will pick them up to hand them to the combatants, whom they likewise endeavour to excite to greater efforts by singing warlike songs. To mourn over such as have fallen is chiefly the business of old women and near relations. The young soon forget their grief, although they may join in the general howl for a while; but even if one of their relations has only received a severe blow, the old women may be seen and heard whining for days together. The womerams are most dangerous in these fights, as they are thrown with great force at random, where the enemy is in the densest mass; their force is, however, generally broken by trees against which they fly, but this renders them not less dangerous, as they will sometimes break down

pretty thick branches, which by their fall hurt those below very seriously. When the combatants are tired they retreat, and others take their place; but as soon as either party turn their backs the throwing of spears terminates. After two or three hours have been spent in this way, hunger obliges them to look out for something to eat, and they disperse.

The women of the aborigines are in a state of the most deplorable slavery; they have no other idea themselves but that they are destined to subserve the passions of the men, and at one time or other to meet an untimely death at their hand. The smallness of their number is often a source of strife; for although they are sometimes wedded by a sort of courtship, it is the general practice of the men to steal them, and to conceal themselves for a season with their prize. This is particularly the case when comparatively old men have young women as their wives; for in such cases young men will say, "This fellow is too old to have a young wife; it ought to be our turn to possess such a treasure." But in these cases of elopement or stealing of wives, the robbers are not allowed to retain their prey, unless cuts and blows have been previously exchanged with the relations, especially the old husband who is thus unceremoniously dispossessed of his wife, and who will therefore make a determined stand for his honour. Their union is therefore sealed with blood; both the man and the woman receiving at such times dreadful wounds across the head, back, or arms. But woe to the woman who after the death of her husband should dare to choose for herself, or whose inclination should be against the man to whom either the tribe or her relations should have appropriated her; her doom is sealed if she does not submit. She may run away, or follow another man, but this is considered an offence for which her death only can atone; for in such a case either the rejected suitor or her own relations will inflict this punishment upon her. A woman stepping over a black man's feet will certainly be speared or beaten. When called she is to approach the men from behind, not through the circle in which they may be sitting. Blows are their lot at any time on the slightest provocation, and these are not calculated to improve their temper. Some of the women, indeed, appear to have mild dispositions, but others are very ill-natured, even towards the whites. They are very fond of their offspring, and almost inconsolable when they die. In this case they carry pieces of their skulls with them for a long time, and large must be the present to induce them to exhibit them to a white person.

Whether the physical or the moral condition of these children of the forest is considered, the picture they present is one of gross darkness and misery. Their God is their belly: their will, or rather their passions, are their law, as long as they are able through violence and cruelty to maintain their point; and the testimony of Scripture, that "the dark places of the

earth are full of the habitations of cruelty" finds in their case an awful verification. There is no man who appears to exercise any authority over them ; and their obedience to the laws of Britain extends only so far as they see a necessity for submission, from their dread of superior power. It is difficult to say what their own idea either is or was of a Supreme Being, as they have for upwards of fifteen years past been in contact with Europeans ; at all events they have learned to swear by that God of whom they are ignorant, as a God of truth and mercy. Certain it is that they believe in the immortality of the soul, and the existence of evil spirits. Of thunder and lightning they are exceedingly afraid ; they will on no account pronounce the name of one that is dead, and they seem to hold that after death they will be like the whites, and that all white men have been black fellows before. Since they have heard of England they imagine that it is the place of their regeneration or metamorphosis.

The intercourse of the aborigines of Moreton Bay with the population of a penal settlement has, as may be expected, been of no benefit to them. It is only to be wondered at that they are no worse than they are. Yet it must be owned that some advantage has arisen even from this intercourse, although it is one of the negative kind, viz., to make them accustomed to association with white men. The condition of the female part of the native population has, however, become decidedly worse than it was before ; for, in addition to the slavery in which they are held by the men, they are now made prostitutes by them, and have thus been the means of bringing diseases among them which were formerly unknown ; especially that shocking malady which Divine Providence has wisely ordained as the due reward of profligacy. This disease is producing sad effects among them ; and at a certain age their children are all more or less affected by it, and often become the victims of the disease.

The intellectual faculties of the Aborigines are by no means to be despised. Their enterprise and cunning often call for admiration ; but their language, as may be expected, is very meagre, as their ideas go no farther than their wants or employments. The following is a specimen of their dialect.

<i>Biro</i> (term of address)	- - }	Sir	<i>Darkanbean</i>	- -	Cane
			<i>Moyum</i>	- - -	Paper, book
<i>Malar</i>	- - -	Man	<i>Dourour</i>	- - -	Net
<i>Byng</i>	- - - -	Father	<i>Dingal</i>	- - -	Fat
<i>Butang</i>	- - -	Mother	<i>Waiaroo</i>	- - -	Hungry
<i>Awang</i>	- - -	Brother	<i>Nangka</i>	- - -	Hot
<i>Tading</i>	- - -	Sister	<i>Danton</i>	- - -	Cold
<i>Dalo, or goyum</i>	-	Fire	<i>Marumba</i>	- -	Good

<i>Bagooroo</i>	- -	Stick, tree	<i>Warlee</i>	- - -	Bad
<i>Magul</i>	- - -	Head	<i>Koola</i>	- - -	Displeased, angry
<i>Kapui</i>	- - -	Hair	<i>Ban</i>	- - - -	{ Dirty, nasty, very angry
<i>Mulroo</i>	- - -	Nose	<i>Ganar</i>	- - -	One
<i>Pitney</i>	- - -	Ear	<i>Burla</i>	- - -	Two
<i>Mill</i>	- - -	Eye	<i>Burla ganar</i>	-	Three
<i>Durdur</i>	- - -	Neck	<i>Burla burla</i>	- -	Four
<i>Doogai</i>	- - -	Tail	<i>Korumba</i>	- -	{ More than four, much, great
<i>Sidney</i>	- - -	Foot	<i>Atta</i>	- - - -	I
<i>Deea</i>	- - -	Teeth, or edge	<i>Inta</i>	- - - -	Thou
<i>Ammoo</i>	- - -	Breast, milk	<i>Ariba</i>	- - -	Belonging to me
<i>Yamma</i>	- - -	Arm	<i>Enuba</i>	- - -	Belonging to thee
<i>Marra</i>	- - -	Hand	<i>Meniänti</i>	- -	Why?
<i>Dabil</i>	- - -	Water	<i>Menäh</i>	- - -	What?
<i>Dar</i>	- - -	Earth	<i>Menango</i>	- -	{ What is the mat- ter?
<i>Yarun</i>	- - -	Hunting ground	<i>Yavoi</i>	- - -	Yes
<i>Mogara</i>	- - -	Thunder	<i>Yagar</i>	- - -	No
<i>Turunturum</i>	-	Rain	<i>Firenna</i>	- - -	Arrive
<i>Umpie</i>	- - -	House	<i>Balkali</i>	- - -	Come
<i>Gondol</i>	- - -	{ Bark, and boat (because made of bark)	<i>Dalto</i>	- - -	Eat
<i>Gargar</i>	- - -	Gum tree	<i>Barter</i>	- - -	Bite
<i>Danduru</i>	- - -	Iron bark	<i>Bogan</i>	- - -	Sleep
<i>Boona</i>	- - -	Blood wood	<i>Woorä</i>	- - -	Put down, lie down
<i>Boruda</i>	- - -	Forest oak	<i>Boguë</i>	- - -	Swim
<i>Dabilbello</i>	- -	Box tree	<i>Boucaia</i>	- - -	Dive
<i>Binempta</i>	- -	Blood gum	<i>Mill mill</i>	- -	See, look
<i>Gambarto</i>	- -	Fir tree	<i>Pitney</i>	- - -	Hear, understand
<i>Greeba</i>	- - -	Ebb tide	<i>Yarto</i>	- - -	Go
<i>Younggurba</i>	- -	Flood tide	<i>Kindünnë</i>	- -	Laugh
<i>Dunkay</i>	- - -	East wind	<i>Burrima</i>	- - -	Quickly, hasty
<i>Borru</i>	- - -	West wind	<i>Gandanti</i>	- -	Slow
<i>Andeikal</i>	- -	Mullet	<i>Garba</i>	- - -	Another
<i>Boygun</i>	- - -	Whiting	<i>Gurwaliko</i>	- -	{ Yesterday, or time past
<i>Woulan</i>	- - -	Bream	(q. Good while ago)		
<i>Dagan</i>	- - -	Cat-fish	<i>Mullago, or</i>		
<i>Dabil ban</i>	- -	Salt Water	<i>Unungabo</i>		{ To-morrow
<i>Nokum</i>	- - -	Vessel	<i>Wooppa</i>	- - -	White
<i>Dabira</i>	- - -	Shield	<i>Gorun</i>	- - -	Black
<i>Billar</i>	- - -	Spear			

<i>Kibbom</i>	- - -	Moon			
<i>Beeké</i>	- - -	Sun	<i>Kuttee</i>	- - -	{ To black them- selves with grease and charcoal
<i>Boguru</i>	- - -	String			
<i>Wolumgan</i>	- - -	Shell	<i>Wunna</i>	- - -	Where?

SENTENCES.—*Intangan?* What is your name? *Wunna yarun malar?* Where are the blacks of the district? *Inta wunna yanmana?* Where do you go to? Answer—*woulanco, darco, dabilco*;—to catch fish, to work the ground, to fetch water.—(The affixed syllable *co* having the effect of changing the noun to which it is joined into something like an active verb, of which that noun expresses the action.) *Andeikal inta manam?* Have you fish? *Andeikal yagar, woulan yagar; dabil waiaroo.*—Answer—there is no mullet nor bream: the water is hungry. *Menüh inta marra?* What will you work?—Answer—*Inta pitney*;—you know. *Biro, atta waiaroo, ariba* “five-island;” I am hungry: give me bread. (The first biseuit they ever saw they received from the crew of a boat belonging to the “Five Islands,” from which it has received this name.

The labours of the missionaries have hitherto, from sheer necessity, been confined in great measure to the preliminary operations of clearing ground, erecting houses, and other buildings, and fencing in, and breaking up ground for cultivation. Their settlement is situated on a hill, from which they have given it the name of Zionshill; it consists of eleven cottages with inclosed yards, kitchens, storehouses, &c.: these cottages are built in a line on the ridge of the hill from east to west. In front of the houses small gardens are laid out down the hill towards a lagoon; at its base and in the rear of the yards larger gardens run down on the opposite descent. The houses are either thatched or covered with bark; the walls are built with slabs and plastered with clay both inside and outside, being whitewashed with a species of white clay found on the spot, and mixed with sand. The ceilings are formed of plaits of grass and clay wound about sticks laid across the tie-beams, and the floors of slabs smoothed with the adze; each cottage having two or three rooms and one fire place.

The ground under cultivation may be from fifteen to twenty acres, in two separate enclosures. A paddock and stock-yard have also been formed beyond the premises. The only means of conveyance from the Settlement to the Mission Station, excepting the occasional loan of a dray granted to the missionaries through the kindness of the Government Officers, has been the shoulders of the Missionaries: and the only means of bringing this land into cultivation, as well as of getting a cover over their heads, was the labour of their own hands. When it is considered therefore that they had never been accustomed to bush-work, that they were destitute of materials suitable for

building—tools not excepted—till they had formed them themselves by their manual labour, it will doubtless be allowed that enough has been done, at all events, to exempt them from the reproach of idleness. It has however been their bitter lot to be thus slandered ; but they are not dismayed by such insinuations, knowing to whom they have to give account.

The cultivation of the soil was resorted to with two objects in view ; first, to lessen the expense of the Mission by deriving support from the produce of the land ; and secondly, to secure a sufficient supply of food for the Aborigines,—because it soon became obvious that no influence whatever could be exercised over them without this preliminary, as their time is almost entirely taken up in procuring their livelihood by hunting and fishing ; and consequently they cannot be expected to stay with the Missionaries, and be sent away fasting at last. It was also no less evident, that in no other way but by their own labour could food be provided for this purpose ; as they could not think of issuing food gratuitously with their scanty means ;—besides, the Aborigines would have derived no benefit from such a system : the plan was therefore at once adopted, not to give a particle of food without at least some labour being done for it ; and thus were the natives obliged to earn their bread by the sweat of their brow. The manner in which they are employed varies according to their ability and strength ; the men will fetch sheets of bark, timber, and saplings ; they will assist in felling trees, in splitting and cutting timber ; they break up the ground with the hoe, plant potatoes, and till them ; they fetch fire-wood, and chop it in the yard, and they bring water for the kitchen ; in short, they will do anything they are set to do. They must, of course, be fed during the day, and receive in the evening, or when they have done their allotted work, payment in articles of food, as potatoes, maize, meal or maize-cakes, fish-hooks, or tomahawks, but the latter only in extraordinary cases. If they bring fish or honey, twine or birds, for sale, they are paid extra for these articles. So much are they accustomed to this treatment, and at times, at least, so willing to submit to it, that they often solicit employment, and some of them may be as much depended upon as any European day-labourer, to make their appearance every morning as long as they are in the neighbourhood ; or they will tell beforehand that to-morrow they will be absent, but will return one or two days thereafter. The women and children make themselves no less useful, and the former can even be more depended upon than the men ; for as they have to provide for the family in every way, they find it better to work for a certain price than to go at random into the swamps, where they will probably find scarcely sufficient to bring home at night ; in which case they are obliged to practise total abstinence themselves. There is therefore every prospect that the Aborigines at Moreton Bay will be induced to cultivate land for themselves

under the superintendence of the Missionaries, as soon as the latter have the means of repaying them for their labour in the same way as if they were employed on behalf of the mission. But the Missionaries have hitherto been prevented from doing what they wished in this way, and what they might otherwise have done, from the want of funds ; which has prevented them from procuring working cattle to till the ground and raise grain sufficient for their own subsistence ; and the scarcity of food, which was the necessary consequence at the Mission Station, obliged them to be very sparing in availing themselves of the labour of the Aborigines, lest they should have nothing to subsist on themselves. In this state of things they have been compelled to do much in the way of hard labour, which they could have had done for them by the black natives, had there only been a larger supply of food at their command. Nay, they have again and again been subjected to great privations from the want of the most indispensable articles of subsistence, when their supplies from Sydney were exhausted ; partly from the rare occurrence of conveyances from Sydney to Moreton Bay, and partly also from the distracted state of the Colonial Presbyterian Church at the time, in consequence of which the opportunities actually afforded were not taken advantage of as they otherwise might have been.

The Missionaries, however, do not consider that they have done all that is requisite when they have got the means of attracting the Aborigines, and inducing them to stay with them whenever they are in their vicinity ; this is only one part of their object : they wish to follow them in their wanderings, —for they are often absent for months together,—to go amongst them in their camps, and there to preach to them the everlasting Gospel. The means of conciliating the Aborigines, viz., through a supply of food in reward of their labour, is an indispensable requisite ; but to follow them in this way for their spiritual welfare, is an imperative duty. The number of the Missionaries at the Settlement is in this respect of great advantage, as some of them can stay at home for the protection of their families and property, as well as for maintaining intercourse with such of the Aborigines as may visit the Station, while the others are following the wandering tribes either along the sea-coast or into the mountains, on their errand of mercy and salvation. They cannot but regret that their direct missionary efforts of this kind have hitherto been so few ; but the truth is, that as these direct efforts are entirely dependent for their practicability on the outward facilities which the Mission generally could afford for carrying them on, so much time and labour have hitherto been required for procuring food for themselves. by the cultivation of the ground, that they have been unable to devote so much of their time as they anticipated at the outset, to the proper and immediate objects of their mission. Such journeys of the kind described, however, as have actually been undertaken

among the Aborigines by the Missionaries, have apparently told well upon them ; and efforts have also been made to preach the Gospel to them. What influence private conversation about God and divine things may already have had on their hearts, it is impossible to say ; but they often attend divine service, and they conduct themselves on such occasions with great propriety: the singing pleases them very much, and they imitate it with success. The imperfect acquaintance of the Missionaries with their language, which has hitherto been a great hinderance to their work, is an evil which is gradually lessening ; and when they have acquired the requisite fluency in the use of their rude dialect, no obstacle shall prevent them from carrying the Gospel to these children of the forest, and proclaiming it in their ears. A school, for the instruction of the children, would have been in operation some time since, had the Missionaries had a sufficient supply of food to give at least a few potatoes or a piece of maize-bread to each child ; without which a school cannot be carried on.

Such, then, have been the situation and experience of the German Missionaries at Moreton Bay, for the last three years. They are here presented to the Christian public throughout the Colony, with a view to interest those who know and love the Lord, and who rejoice in his salvation, on behalf of this Mission, that through their liberality the Missionaries may be enabled to carry into effect more vigorous measures than their past circumstances have rendered practicable, to enlighten these benighted heathen. The Colonial Government have allotted a section of land for the use of the Mission, and have afforded pecuniary aid hitherto to an amount equal to the contributions of the public ; but from the condition of the Presbyterian Church in the Colony during the last three years, the funds available from both of these sources have as yet been quite inadequate to place the Mission on an efficient footing. A moderate effort on the part of the public at the present moment would go far to extricate the Mission from its embarrassments, and enable the Missionaries not only to support themselves for the future, at least in great measure, but to have a supply of food at their command for attracting the natives, and thereby affording them opportunities of dispensing to them the bread of life while they offer them the bread that perisheth. Amidst all their toil and troubles, the Missionaries have great reason to acknowledge, and they do so with unfeigned gratitude, that Divine Providence has often appeared in their behalf, and that help has come to them again and again from quarters from which they least expected it. They are not conscious, therefore, of any abatement in their zeal, but are determined to go on in the strength of the Lord, and to fulfil his divine command in reference to these perishing heathen. They are resolved to maintain their ground, as long as they are not driven from it either by force or famine ; but they solicit, for the

sake of their work, for the sake of their Lord, the co-operation of the Christian public, not only in the way of pecuniary help, but also in that of their prayers. Were they seeking their own, there would be ample opportunity for their individual aggrandisement in this Colony; but they choose rather to continue poor, in imitation of him who became poor for our sakes, that through his poverty we might be rich.

POSTSCRIPT.

The undersigned, having revised the preceding Statement for the press, was desirous of appending to it a List of the contributions hitherto received for the support of the Mission at Moreton Bay, from the different friends of the Mission, both in the Colony and beyond seas; but owing to the absence of the late Treasurer of the Society from Sydney, it has been found impracticable to procure the necessary documents, and the account of the receipts and expenditure must therefore be appended to a future Report. The following, however, is an account of the sums hitherto contributed in aid of the Mission by Her Majesty's Government.

	£	s.	d.
For the passage and outfit of three educated Missionaries, in the year 1837, at the rate of £150 each	450	0	0
For the passage and outfit of the Rev. R. Krausé, appointed in the year 1839, in lieu of one of the three abovementioned, who died at the Quarantine Ground*.....	150	0	0
Total contributed by Government for outfit and passage of Missionaries	£600	0	0
For the support of the Mission, to meet contributions by the public, in the year 1838.....	310	19	2
Ditto, ditto 1839	159	7	6
Ditto, ditto 1840	228	5	8
Ditto, ditto 1841	93	0	2
Total contributed by Government for the support of the Mission	£791	12	6

* Note.—The Rev. Rudolph Krausé was engaged for the Mission at Moreton Bay in the year 1839, and the sum above-stated was paid on his account for passage and outfit; but after all the necessary arrangements had been completed, he drew back, abandoned the Mission, and went as a missionary to Vera Paz, in Central America, during the absence of the undersigned in the United States. Another missionary, however, has been appointed at Berlin in his stead, who is expected by one of Messrs. Smiths' ships from Liverpool: the engagement with the Government, therefore, will be carried into effect, just as if Mr. K. had come out.

JOHN DUNMORE LANG.